The Qadiyanies a non-Muslim minority in Pakistan

This is the title of an article by Prof. Abdul Ghafoor Ahmad, who is described as “a leader of the Jamaat-e-Islami and a member of the National Assembly of Pakistan”, published in the January 1975 issue of the Journal of Muslim World League, Mecca.

Even a cursory examination of the article reveals that it is written in a spirit of extreme partisanship, without any regard to truth, and bristles with falsehoods, misleading half-truths and fallacies. The very title of the article betrays its spirit. The members of the Ahmadiyyah Movement who have throughout their history called themselves Ahmadies, are here dubbed as Qadiyanies, a contemptuous epithet attributed to them by their opponents. This exhibits a deplorable lack of courtesy and good manners on a par with that exhibited by some opponents of the Jamaat-e-Islami, who refer to the members of the Jamaat as Maudoodies.

The article opens with the statement: The Parliament of Pakistan has unanimously passed a resolution on 7th September, 1974, holding that all groups of Qadiyanies are non-Muslims.

This brief statement raises a number of queries and calls for certain explanations. At the very outset one is faced with the question: What authority does the Parliament of Pakistan possess by virtue of which it could proceed to make such a pronouncement? It is not an ecclesiastical institution. Indeed there is no ecclesiastical body in Islam which has authority to make such a determination.

So far as the Constitution of Pakistan is concerned there is nothing to prevent any number of the non-Muslim citizens of Pakistan from being elected members of the National Assembly and of the Senate. Assume, for the sake of illustration, that on 7th September, 1974 as many as one third plus one members of the National Assembly had been non-Muslims, and they had all abstained from voting on this resolution. In such case the resolution would have been rejected under Article 239(1) of the Constitution even if all the Muslim members had voted in favor of it. Thus, despite the unanimous vote of the Muslim members of the Assembly to the contrary, the Ahmadies would have continued to rank as Muslims for the purpose of the Constitution and law.

As it is, as many as sixteen members of the Assembly failed to vote on the resolution. If the number of such abstentions had been in excess of one third of the total membership of the Assembly, the resolution would have been rejected despite its

"unanimous" character, according to Prof. Abdul Ghafoor Ahmad.

Again, in the Senate, out of a total membership of sixty three, as many as fourteen members failed to vote on the resolution. If the number of such abstentions had risen to thirty two. The resolution would have been rejected under Article 239(2) of the Constitution, despite the so-called "unanimous" vote in its support and despite its adoption by the Assembly.

Thus, the question whether Ahmadies are Muslims or not would, and indeed the question whether any individual or group is or is not a Muslim, fall to be determined by the mood, vagaries and indeterminate contingencies, including its composition of a legislature.

Further, if Parliament has authority to determine whether an individual or group is or is not a Muslim, it would equally have authority to determine whether an individual or group was or was not a Christian, or a Sikh, or a Hindu, or a Buddhist, or a Zoroastrian. This despite the guarantee enshrined in article 20(a) of the Constitution that "every citizen shall have the right to profess, practice and propagate his religion". The truth is that so far as the Constitution and law are concerned, every individual has the right to determine what his religion is, and no legislature has the right to enquire into the orthodoxy or correctness of his beliefs or doctrines or of the interpretation he places upon them.

Article 8(1) of the Constitution provides that any law "in so far as it is inconsistent with the rights conferred by this chapter, shall, to the extent of such inconsistency, be void", und (2) that "the State shall not make any law which takes away or abridges

the rights so conferred and any law made in contravention of this cause shall to the extent of such contravention, be void".

It is thus clear that Parliament had no competence to determine whether a particular group of the citizens of Pakistan was or was not Muslim, and in embarking upon this futile exercise it only perpetrated a ridiculous absurdity, which, if it is not reversed, would work great harm in many directions.

It would be interesting to enquire into the credentials of the members of the Parliament of Pakistan for the purpose of undertaking such an exercise. It is true that among them might be discovered half a dozen or so who could claim to be divines of a certain type, bigoted, obstinate and obscurantist, and yet versed to some degree in clerical lore. For the rest it would be difficult to find among the members even a dozen who could read the Holy Quran accurately, let alone know its meaning. A Parliament so composed arrogated to itself the authority to pronounce upon the faith of a community an average member of which is far better instructed in these matters than the total membership of Parliament taken together and conforms far more strictly and piously to the values of Islam than an average member of Parliament. Indeed, so far as conformity to Islamic values in daily conduct is concerned the higher the status of a Member of Parliament the more deplorable is his standard in that respect.

One illustration should suffice. Here is a clear and emphatic injunction of Islam as set out in the Holy Quran:

"O ye who believe, liquor, gambling, idols and divining arrows are but abominations and satanic devices. So turn wholly away from

them that you might prosper. Satan desires only to create enmity and hatred between you by means of liquor and gambling and to keep you back from the remembrance of God and from prayer. Will you. Then, desist? (5: 91-92)

Dare Prof. Abdul Ghafoor Ahmad have the moral courage to publish the names of such leading members of the Parliament of Pakistan who indulge in the use of the abomination and Satanic device of liquor, so as to enable the Islamic world to judge of the moral probity of those who made themselves responsible for the condemnation as non-Muslims of those who not only shun this but all abominations and strive to achieve a high standard of righteousness in every aspect of their daily lives in conformity with the values inculcated by the Holy Quran and the Holy Prophet (on whom be the peace and blessings of God)? The Attorney General of Pakistan performed a leading role in the proceedings of Parliament which culminated in the resolution of 7th September, 1974. He was a quasi-prosecutor who, on behalf of Parliament, carried out an inquisition into the beliefs and doctrines of the Ahmadies. Would Prof. Ahmad be prepared to affirm whether an official who discharged so responsible a function, is free from the taint of this abomination and satanic device?

Prof. Ahmad cannot brush aside these queries as irrelevant. He will not deny that to charge a community with disbelief is a most serious and solemn proceeding. The matter goes far beyond the Constitution and the law. It savors of almost a trespass against Divine privilege; for in truth it is only God Who

knows and who can judge who is and who is not rightly guided. As affirmed by the Holy Quran:

“Thy Lord knows best those who have strayed away from His path, and He knows best those who are rightly guided". (16: 126)

God’s judgment is not difficult to discern. The Parliament of Pakistan has taken it upon itself to proclaim that the Ahmadies are in mortal error in respect of a vital matter of doctrine which puts them outside the pale of Islam. It has been repeatedly and widely asserted that the Ahmadiyyah Community has been involved in this grave error ever since its foundation in 1889 and has persisted in it throughout and continues to persist in it to-day. Should it not follow as a consequence that they should, under Divine judgment, be debarred from the ways of righteousness; and that those who claim to be rightly guided should be seen and known as treading the paths of righteousness as defined in the Holy Quran? How is it then that the actual picture is the very reverse? Has not Divine judgment been made sufficiently clear over this period of eighty six years? We have cited one instance and have called upon Prof. Ahmad to set forth his testimony in that behalf. But we are prepared to widen the challenge and to extend it to all fields of positive endeavor as defined in the Holy Quran. The challenge is not restricted to Prof. Ahmad. Any responsible opponent of Ahmadiyyat is welcome to take it up.

The Ahmadiyyah Movement is wide-spread and is growing fast. There are a few professing members of the movement whose conduct falls short of the standards that the Holy Quran sets up for sincere believers, but these are exceptions; while the

reverse is the case with the opponents of the Movement; and strive as they might it is not within their power to alter the situation. This is a far surer criterion than futile resolutions adopted by assemblies whose appropriate functions have to be discharged in fields far removed from the one with which we are here concerned.

II

The principal amendment to the Constitution adopted by the resolution of 7th September, 1974 runs as follows:

A person who does not believe in the absolute and un-qualified finality of the prophet hood of Muhammad (peace be upon him) the last of the Prophets, or claims to be a Prophet, in any sense of the world or of any description whatsoever, after

Mohammed (peace be upon him), or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purpose of the Constitution or law.

This amendment would include within its purview not only Ahmadies but also the bulk of Sunni Muslims all over the world who believe in the second advent, after the Holy Prophet (peace be upon him), of the Prophet Isa. who was a Prophet in Israel and would continue to be a Prophet in his second advent. All such persons have by virtue of this amendment ceased to be Muslima, so far as Pakistan is concerned.

Prof. Ahmad states in his article: “There has been complete unanimity amongst. Muslims that[7] Prophet Muhammad (peace be on him) is the last Prophet of Allah and that after him there can be no

prophet of any sort or of any description. This is a gross misstatement. To begin with, it contradicts the exhortation of the Holy Quran:

*"Children of Adam, if Messengers come to you from among yourselves, rehearsing My commandments unto you, then whoso is mindful of his duty to Allah and acts righteously, on such shall come no fear nor shall they grieve, but those who reject Our Signs and turn away from them in disdain, these shall be the inmates of the Fire; therein shall they abide". (7: 36*37)*

Next, it contradicts the Holy Prophet (peace he on him). Speaking of the *dajjal* (anti-Christ) he mentioned the coming of the Messiah and described him as the Messiah Prophet of Allah; and this not once but several times.

On the death of his son Ibrahim, he said: Had he lived he would have been a true Prophet.

Concerning Abu Bakr he said; Abu Bakr is the most exalted person in this *ummah.* Except one who might be a Prophet.

Ayesha (may Allah be pleased with her) said: Say: He was *Khataman-Nabiyyeen;* but do not say: There will be no Prophet after him.

That the Holy Prophet (peace be on him) is *khataman- Nabiyyeen* is affirmed in the Holy Quran:

"Muhammad is not the father of any *of your* men, *but he the* Messenger *of Allah and the Seal of the Prophets* (Khatam-an-Nabiyyeen). Allah *has full knowledge of all things".* (33:41)

The Ahmadies most sincerely and whole-heartedly believe that he is *Khatam-an-Nabiyyeen,* in the fullest and most exalted connotation of the expression. They believe that he was most richly endowed by

Allah with all the excellences of Prophet Hood at the highest level. They believe that by his advent the Prophet Hood of all previous Prophets, which were current and binding upon their respective peoples, came to an end, and that henceforth the only Prophet Hood that was to be current was his prophet hood and no other Prophet Hood. The spiritual status of Prophet would henceforth lie conferred only upon one who would be his sincere and most faithful follower and whose light would be a reflection of the light of the Holy Prophet (peace be upon him) and wholly derived from him. Such a person would spiritually be at one with the Holy Prophet (peace be on him) and would haw no separate, independent spiritual identity of his own. The Ahmadies believe that the Founder of the Ahmadiyyah Movement, Mirza Ghulam Ahmad, was such a person and that in his advent were fulfilled the prophecies concerning the advent of the Messiah and the Mahdi, They reject as false and derogatory of the dignity of The Holy Prophet (peace be on him) as *khataman Nabiyyeen*, the notion that Prophet Isa a Prophet in Israel. Would come back from heaven to carry cut the revival of Islam.

The Ahmadies believe that the Holy Quran comprehends the totality of divine guidance needed by the whole of mankind for all times, and that it cannot be added to or subtracted from in the least degree, They reject as unfounded the false notion entertained by the bulk of their Muslim opponents that a number of verses of the Holy Quran have been abrogated. They believe that every directive set out in the Holy Quran is binding for all time according to its purport.

In conformity with the account set out in the Holy Quran who Ahmadies believe that Prophet Isa did not die upon the cross, that he was taken down from the cross while he was still alive, was

ministered unto and was revived, and travelled to the lands of the diaspora and died full of honor at a ripe age. They reject as false and unnatural the notion entertained by the bulk of their Muslim opponents that Prophet Isa was bodily raised to heaven before being put upon the cross and that he will soon descend to the earth in his physical body and would, through his martial velour, re-establish the domination of Muslims over the world.

The Ahmadies believe that the Founder of the Ahmadiyyah Movement has set forth from the Holy Quran the guidance that mankind stood in need of during the epoch that was about to open at the time of his advent, and that the superiority of the teachings of Islam over other faiths would be established through the study of that guidance

III

Next, Prof. Abdul Ghafoor Ahmad seeks to grapple with an insurmountable obstacle that confronts him in propounding his thesis that the Founder of the Ahmadiyyah Movement was false in his claim that he was the recipient of Divine revelation. He calls him a false prophet and an impostor. The moment he does that he realizes that the Holy Quran has put forth a criterion for the determination of that question *and* that judged by that criterion *Mirza* Ghulam Ahmad could not be pronounced an impostor. That criterion is that concerning the Holy Project (peace be on him) the Holy Quran has affirmed:

"If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand, and then surely We would have severed his large artery, and not one of you could have kept Us from it". (69: 45-48)

Divines and commentators are agreed that these verses furnish an irrefutable test of the truth of a claimant of the receipt of divine revelation. If such a claimant persists in his claim and survives for a period of twenty three years, his claim must be accepted as true. The principle deduced from these verses is that God will not permit one who falsely claims to be a recipient of divine revelation to flourish at all and such a claimant would not survive for a period equal to that of the Prophet Hood of the Holy Prophet (peace be upon him). Prof. Ahmad admits that Mirza Ghulam Ahmad maintained his claim of being a recipient of divine revelation from 1882 to 1908, the year of his death, a total of 26 years. Not only that but in the words of Prof. Ahmad, “his followers are still found in Pakistan. India and many other countries of the world. Though quantitatively they are a very small minority in Pakistan yet they have deeply penetrated in all walks of life and have become very influential.

Prof Ahmad poses the problem thus: “That is why whenever and wherever any impostor claim to be a prophet after Prophet Muhammad (peace be upon him), such a pretender was never tolerated and all such ‘Kazzabs’ were soon silenced once for all. Their followers were also dealt with in the same manner, with the result that they have been completely washed off and none of their followers is now found anywhere in the world. But it is extremely disgraceful and strange that one of such ‘Kazzabs’ namely Mirza Ghulam Ahmad, born in 1839 (1835) in India in a village known as Qadian, afforded to be an exception to this rule”.

The rule is set out above in the words of the Holy Quran and is dear and absolute. It admits of no exception, and it places Prof. Ahmad and those of his way of thinking squarely on the horns of a dilemma they must either repudiate the rule, or admit the validity of the exception. They cannot do the former as that would amount to rejection of the Holy Quran. And their blind bigotry would not permit them to do the latter. To extricate himself from this awkward situation Prof. Ahmad has recourse to a clumsy stratagem. He reframes the question in terms which would pull it out of the framework of the rule as enunciated in the Holy Quran and then follows up his legerdemain with a whole string of irrelevant assertions most of them false, deliberately designed to mislead.

‘The question rightly arises”, says Prof. Ahmad, “as to why the Muslims of Indo-Pak sub-continent, who are famous for their firm faith in Islam, and for their extreme love and affection for the last Prophet Muhammad (peace be on him) tolerated such an impostor?” thus framed, the question evades the gravamen of the rule. The essence of the criterion is that God Almighty would not tolerate an impostor it most certainly *is* not that the people should assassinate every one whom they esteem an impostor. The judgment must be God’s and not of any human individual or agency. Prof. Abdul Ghafoor Ahmad charges Mirza Ghulam Ahmad with imposture. God’s treatment of him proves that he was righteous and that Prof. Ahmad's charge is false. The Holy Quran does not say that had The Holy Prophet (peace be on him) been guilty of the fabrication of revelation his people would or should have killed him: it says that in such case God would have destroyed him. Whether through the agency of the people or by any other means being *the matter* to be determined by God. *And no* one *could have frustrated God’s design.*

Prof. Ahmad deplores it as “extremely disgraceful and strange" that Muslims of Indo-Pak sub-continent were not able to assassinate Mirza Ghulam Ahmad A.S. according to him It was their duty to do by virtue of their firm faith in Islam and their extreme love and affection for the Holy Prophet (peace be on him). But he adds that the answer is simple. Its simple answer borders on blasphemy. According to the Holy Quran no one can frustrate the divine design to destroy an impostor. But Prof. Ahmad boldly asserts that in the case of Mirza Ghulam Ahmad God’s design was frustrated by the British! This barefaced assertion it utterly false. How Prof. Ahmad would reconcile it with his professed faith in the Unity. Power and Might of God, is for him to explain. His statement is clear and leaves no room for argument. He says: “Mirza was a creation of foreign rulers they provided him full and complete protection because he was to be used as an instrument to perpetuate British rule in India”

Thus, according to Prof. Ahmad. Mirza Ghulam Ahmad embarked upon his imposture at the instance of the British and as their instrument. He, thereby, incurred Divine wrath and earned the Divine sentence that he would he would be destroyed and that no one would have the power to frustrate this Divine design. But. Says Prof. Ahmad. The British “provided him full and complete protection’ against Divine wrath and thus frustrated the Divine design!

Having perpetrated this enormity Prof. Ahmad proceeds to justify it with a series of utterly false statements.

Says Prof. Ahmad: “Mirza was constantly protected by British soldiers". Against whom was this protection provided”. Against whom was this protection provided? Against the wrath of God? Were British soldiery mightier and more powerful than God’s chastising

angels? In any case the statement is false. On no occasion whatever was a single British soldier deputed to protect Mirza Ghulam Ahmad. Indeed, on no occasion whatever did a single British soldier set foot in Qadian during the life-time of Mirza Ghulam Ahmad.

He goes on: “Enormous funds were placed at his disposal”. This presumably means that the British provided large sums of money to Mirza Ghulam Ahmad for the carrying out of his mission. We challenge Prof. Ahmad to prove that a single rupee was ever paid to him by the British for this purpose.

He further asserts: "All facilities were provided to him by the alien government for the propagation of his false claim”. What facilities? It will probably come as a surprise to Prof. Ahmad that Qadian did not enjoy the facility of a telegraph office during the life-time of Mirza Ghulam Ahmad, the nearest telegraph office being eleven miles away at Batala. The dispatch of a telegram involved a messenger travelling twenty two miles to Batala and back, often on foot over an uneven dirt track, which was not metaled till forty years after the death of Mirza Ghulam Ahmad. Qadian was connected with Batala by rail more than twenty years after his death. All facilities “provided to him by the alient government” existed only in the fertile imagination of Prof. Ahmad. We challenge him to mention a single facility which was “provided to him by the alient government for the propagation of his" claim.

He proceeds: “Full facilities were made available to him and to his followers to open their missions in other parts of the world particularly in British colonies’’. Really, really, if Prof. Ahmad expected his article to be read by people of average intelligence and not only by those blinded by bigotry and hatred, eager to swallow the most

unlikely items of fabricated gossip, he should at least have checked up on his dates and made sure of them. "Missions in other parts of the world" certainly, but not a single one was opened outside India during the life time of Mirza Ghulam Ahmad.

But Prof. Ahmad appears to be bereft of the faculty of distinguishing between fact and fiction and proceeds merrily along knitting his web of outrageous falsehoods in the hope of snaring the unwary. His next specimen *is:* "Influential Muslims of reputed families were directly and indirectly forced and persuaded to become Qadiyani". It should be easy for Pro. Ahmad to cite instances. We challenge him to cite a single one.

In the same category is the following: "Titles, honors and decorations were awarded by the British rulers to such person who succumbed to their pressures with a view to reap worldly gains'. Prof. Ahmad goes on heaping falsehood upon falsehood without producing a shred of evidence to prop up his fictitious house of cards.

This part of his thesis is directed towards demonstrating how was it that Mirza Ghulam Ahmad, being according to the Professor, an impostor, was able to defy the Divine judgment which must inevitably overtake an impostor as set out in the Holy Quran (69: 45-48). He winds up: "In short, Mirza was thrust upon Muslims by the alien government and was provided full protection and facilities to prey upon the ignorance of the masses and to explode Islam from within". This is repetition of the blasphemy that the British set up an impostor for the destruction of the house of Islam, and that God Almighty was rendered powerless to destroy him because of the full protection provided him by the British. IN taking up this position so blithely and light-heartedly. Prof. Ahmad failed to perceive that he

himself was being guilty of woefully undermining the authority of the Holy Quran and was calling in question the truth of The Holy Prophet himself (peace be on him).

The matter is not concluded by his calling Mina Ghulam Ahmad a "Kazzabs”. He thereby places the latter in the most exalted spiritual company. Prophet Saleh was called Kazzab by his opponents (54: 26). So was Moses. (40: 25). And so was the Holy Prophet, peace be on them. (38: 5)

The simple truth is that Mirza Ghulam Ahmad was not overtaken by the fate of a Kazzab because he was righteous. He was not provided any protection by the British, and stood in no need of any such protection. He was under Divine protection as is testified to by one of the early revelations vouchsafed to him: Allah will safeguard thee against people. Had he been an impostor, no amount of protection provided by the British or anyone else. Would have availed him in the least? From this position there is no escape. Prof. Ahmad’s store of falsehoods assembled together in the attempt to bolster up his preposterous and blasphemous thesis would surely win for him mankind’s verdict of Kazzab. (54:27)

Prof. Ahmad has stated that all facilities were provided to Mirza Ghulam Ahmad by the British "for propagation of his false claim'. What did he claim?

He claimed that he was the Promised Messiah, and that in his advent were fulfilled the prophecies concerning the second coming of Prophet Isa. How would the Christian government of Queen Victoria, headed by Mr. Gladstone, have reacted to this and to his other claims set out below? He addressed a letter to Queen Victoria, to which he gave wide publicity, inviting him solemnly to accept

Islam. How welcome would that letter have been to the Queen and her government?

He claimed that Prophet Isa had not died upon the cross, had not risen from the dead and had not ascended bodily to heaven. He propounded the thesis, by now well established, that Prophet Isa was taken down from the cross while still alive but unconscious, was ministered unto and was revived and thereafter travelled to the countries of the diaspora and died a natural and honored death at a ripe old age and was spiritually exalted to God. What would it profit a Christian government to foster such a claim?

He claimed that one of his principal missions was to “break the cross” that is to establish the falsehood of the doctrine of atonement by Prophet Isa through death upon the cross, and thereby to administer a mortal blow to the cult of the godhead of Prophet Isa and the notion that Mary was the mother of God. How would the British relish the accomplishment of such a mission?

He claimed that the purpose of his advent was to revive Islam and to establish its superiority over all other faiths and to make it prevail against them (9: 33; 48: 29; 61: 10). How would that appeal to a Christian government?

One is left aghast at the extreme naiveté of Prof. Ahmad. A lie, in order to find some credence with the gullible, should possess at least an element of plausibility. The Professors falsehoods lack even that doubtful quality. They are transparent absurdities.

IV

Having to his own smug satisfaction, but only to his own satisfaction, established the fiction that Mirza Ghulam Ahmad

escaped the Divinely appointed end of an impostor because he was a British protégé, the learned Professor sets out to furnish an explanation of the equally surprising phenomenon that the Ahmadiyyah Movement continued to flourish, after the demise of the British regime. He started with the assertion that the Ahmadies continued to enjoy British "official patronage till Pakistan came into being in the year 1947". That patronage having come to an end they were now left to their own resources. Their principal and dominant resource throughout had been the grace and mercy of Allah. They relied completely, as they had done throughout, on the Divine promise:

"It is incumbent upon us to help the believers", (30: 48)

But the Professor will have none of it. He undertakes "to explain the main factors which made it possible for Qadiyanies to try to utilize the Islamic State of Pakistan as a nursery for spreading Qadiyaniat in and outside Pakistan". In attempting this he forgets that only a few lines earlier he had delivered himself of the profundity that Mirza Ghulam Ahmad was by the British "provided full protection and facilities to prey upon the ignorance of the masses", implying that the Ahmadiyyah community was composed mainly of elements drawn front the ignorant masses who were easily misled with the help of the British. Now that British patronage had been withdrawn and the protection and facilities provided by the British had ceased to be available, what prevented the rightly guided orthodox divines winning back the ignorant masses to the enlightened ways of orthodoxy? Here Prof. Ahmad performs an astonishing somersault. Suddenly, the ignorant masses become astute and far-seeing planners. According to our delightfully naive Professor: "Qadiyanies

taking full advantage of the problems and difficulties of the newly established state of Pakistan most scientifically chalked out and implemented their long and short term programs to get themselves firmly established in Pakistan and subsequently to use it as their strong base for the propagation of Qadiyaniat in other parts of the world. I must admit that they have very successfully implemented their plans. Though quantitatively they are a very small minority in Pakistan yet they have deeply penetrated in all walks of life and have become very influential'[1].

What were these plans and what was so sinister about them, as is obliquely implied by the learned Professor? Here too we shall let him put forth his plea in his own words, before we supply our corrective to his distorted focus. He states: "Pakistan surrounded by insurmountable difficulties and problems was also forced to find means to rehabilitate millions of refugees coming from India. Qadiyanies and their masters took full advantage of this situation. Though Qadian the birthplace of Mirza is in Indian Territory, yet they shifted their headquarters to Pakistan".

On partition Qadian fell into India despite strenuous pleas put forward before the Boundary Commission on behalf of the Ahmadiyyah Movement that being situated *in* Muslim majority area contiguous to Pakistan it must be included in Pakistan. It was a very unjust determination but there was no help against it.

The Ahmadies were forced by non-Muslim refugees from Pakistan. Assisted by Indian military and police, to vacate Qadian and move into Pakistan. Instead of waiting for rehabilitation by the Pakistan authorities and continuing to augment the latter's responsibilities. the then Head of the Movement took the initiative, and having

discovered a barren sandy tract of government land 95 miles west of Lahore, which could not be utilized for any other purpose, negotiated its purchase from the government by the Central Ahmadiyyah Association for the settlement thereon of displaced Ahmadies. This was a most commendable project and it was carried out without soliciting any subsidy or aid from government. The town that came thus into existence in consequences of a praiseworthy co-operative endeavor of the Ahmadiyyah Community was named Rabwah and is now a flourishing small town with a population of about twenty thousand. It is the headquarters of the Ahmadiyyah Movement.

Professor Ahmad resents this laudable effort, .and when he is forced to acknowledge any of its meritorious aspects he does so grudgingly and discovers a sinister motive in them. One or two illustrations will suffice to reveal the working of his jaundiced mind. Says he: "Qadiyanies acquired resources and established first class educational institutions and well-equipped hospitals. Non-Qadiyanies are also allowed to avail themselves of these facilities"—a surprising admission after his earlier assertion that Rabwah was a "closed city exclusively for Qadiyanies"—but now comes the sting in the tail -"so that they may be easily trapped and converted into Qadiyaniat". This is blowing hot and cold in the same breath. Rabwah is a city exclusively for Ahmadies: this is a matter for grievance. Non-Ahmadi students are admitted to Ahmadi schools, colleges and hostels; this is also a matter of grievance! Non-Ahmadi patients are admitted to Ahmadi Hospitals: this is a matter for grievance! What. Then, would the learned Professor have?

He goes on: "Qadiyanies have been supported" by whom? "To make tremendous progress in industry, commerce and agriculture. In

all these institutions. Ether only Qadiyanies are employed"- grievance -"or jobs are given to persons who may easily become their prey"- grievance.

This kind of allegation is easily made, but is difficult to rebut. Why not Ahmadies are freely admitted to all educational and training institutions and employed in large numbers in non- Ahmadi concerns so that they could be easily trapped and weaned away from their heretical beliefs?

Here is another grievance. "Tons of literature is produced by Qadiyanies which is extensively circulated to create confusion in the minds of Muslims and to detract them from the right path" As has already been pointed out. Article 20(a) of the Constitution of Pakistan guarantees to every citizen: the right to "profess, practice and propagate" his religion. If the Ahmadies produce ' tons of literature" to propagate their doctrine. Why is it that the hundreds of tons of counter-literature produced by the Non- Ahmadies fails utterly to wean the Ahmadies away from their doctrine and only serves to augment their number? Is it not because that literature is largely of the type of the article of Prof. Abdul Ghafoor Ahmad under examination by us. So full of false statements and perverse reasoning that when sober, intelligent minds discover the true facts and have access to sane reasoning, they feel disgusted with it and are thereby predisposed towards the truth and end by accepting it?

The Professor has still another arrow in his quiver! "Poor students are given scholarships, unemployed persons are helped to get a job. Needy persons are given financial support on condition of becoming Qadiyanies" Now truly, whom does the Professor think he can mislead by such blatant falsehoods? According to his view, does an

average intelligent non-Ahmadi holds his faith so cheap that he would abandon it for a mess of pottage[9] Does it not also follow that the ranks of the Ahmadies are full of mercenary hypocrites whose profession of faith could be swayed from one side to the other for a few rupees'[7] Of the same category is the following: ”Qadiyani officers wherever they are try to create such a position for their subordinate staff that their promotion, *etc*.. largely depend on accepting Qadiyaniat ”Obviously Prof. Ahmad is here merely reversing some of the tactics that the Jamaat-e-Islami unsuccessfully employs against Ahmadies.

In the same vein he coins another falsehood, to the effect that "a few Muslim Ulema were beaten by Qadiyani youths only because they had delivered public lectures on the absolute finality of Prophet Hood of Muhammad (peace he on him)". The Professor dispenses with all particulars of these imaginary beatings, like who was beaten, when and where. Again, we challenge him to supply particulars of even a single such incident.

V

Professor Abdul Ghafoor Ahmad's main thrust on this part of his case is: “Moreover, Pakistan was forced to take Sir Zafrulla Khan, a staunch Qadiyani, as its foreign minister. Pakistan Muslims strongly pretested against his inclusion in the central cabinet but to no avail”.

This is indeed multiplying falsehood with falsehood. Who forced Pakistan to take Zafrulla Khan as its foreign minister? Perhaps our imaginative Professor has the ubiquitous British still on his brain. The truth is tii.it it was the Qaid-e-Azam who forced Zafrulla Khan to take over the foreign minister ship of Pakistan, and not only was there no protest against his appointment. It was most enthusiastically acclaimed.

Prime Minister Attlee announced the scheme of partition of the sub-continent on 3rd June. 1947. Zafrulla Khan was then Senior Judge of what is now the Supreme Court of India and had *every* reason to look forward to becoming the Chief Justice of India on partition. Rut he made up his mind not to settle down in India and promptly submitted his resignation to the then Chief Justice to take effect a week later, that is to say from 10th June 1947. On teaming of it His Highness the Nawab of Ghopal, who was the Chancellor of the Chamber of Princes, invited Zafrulla Khan to go to Ghopal as his Constitutional Adviser. The appointment was for three years.

Towards the end of June the Quaid-e-Azam called Zafrulla Khan to Delhi and asked him to present the ease of the Muslim League to the Pakistan Boundary Commission at Lahore. The Qaid-e-Azam had known Zafrulla Khan intimately over seventeen years and had the fullest confidence in his capacity, ability and integrity and he knew that there was no one else to whom he could entrust this most

responsible duty in the full assurance of its being adequately discharged. Zafrulla Khan went over to Lahore in the middle of July and performed the task entrusted to him to the best of his ability. This won him the enthusiastic praise of the whole of the Muslim Press. During his return journey to Ghopal he stopped in Delhi to make his report to the Qaid-e-Azam who invited him to dinner, embraced him affectionately (a most unusual demonstration on the part of the Quaid- e-Azam). Praised him in glowing terms and conveyed to him his deep gratitude for the able and devoted manner in which he had carried out the duty imposed upon him.

In the beginning of September the Qaid-e-Azam called Zafrulla Khan to Karachi from Ghopal and requested him to lead the Pakistan delegation to the Annual Session of the General Assembly of the United Nations in New York. This again was a mark of the highest confidence in Zafrulla Khan, his capacity, ability and integrity. Pakistan was entirely unknown among International circles at that early stage in its history. It was scarcely a month old by the time the session came to an end. Pakistan hid gained the esteem of the total membership of the United Nations and Zafrulla Khan had through his masterly advocacy of the Arab case in respect of Palestine, become the idol of the Arab world. During his return journey he stopped for three days in Damascus as the guest of His Excellency Mr. Shukri Quwattali. President of the Republic of Syria, to meet the foreign secretaries of the six Arab States who were then members of the United Nations and to furnish them with the detailed background of the Palestine case as it had unfolded itself before the General Assembly of the United Nations and of all the intrigue that had been busily pursued by the Zionists to procure the passing of the resolution for the partition of Palestine Al the end of his stay In Damascus. President

Shukri Quwattali decorated him with the highest Syrian Order, the Star of the Umayyah.

On his return to Karachi he was again received very affectionately by the Qaid-e-Azam who practically ordered him to wind up his assignment in Ghopal immediately and to return to Karachi as early as possible to take charge of the portfolio of foreign affairs. That is how his appointment as foreign minister of Pakistan came about when he was sworn in as foreign minister, he was gratified to notice that his seat was arranged next to that of the Prime Minister thus making him senior to all other ministers who had been appointed before him. So much for Pakistan having been "forced to take Sir Zafrulla Khan, a staunch Qadiyani. As its foreign minister*'.

As for the strong protest of Pakistan Muslims "against his inclusion in the central cabinet" Prof. Ahmad could not have witnessed the huge crowds at Karachi airport enthusiastically shouting their welcome to the foreign minister whenever he returned from his trips, abroad which he undertook in the service of Pakistan.

The Professor continues to weave his complicated web of falsehoods in colorful terms: "The late Khawaja Nazim-ud- din an Ex-Prime Minister of Pakistan, expressed his inability to get rid of this Qadiyani foreign minister because in that case, according to him, Pakistan would be deprived of much needed foreign aid and supplies of food grain so badly required to retain its very existence. Under these circumstances Pakistan was actually forced to accommodate and to provide such extraordinary facilities to Qadiyanies which were not available even to its Muslim citizens".

The learned Professor does not specify the documentary source of the statement he attributes to Khawaja Nazim-ud-din. On the face of

it, it is a most unlikely statement to have been made by any Prime Minister, as it would be self-condemnatory and self-stultifying. With regard to the second part of the statement it should be enough to point out that The Professor does not specify the “extraordinary facilities” or indeed any of them which according to him “Pakistan was actually forced" to provide for Qadiyanies and which were not available to other citizens. That is so because none such were provided and they have their origin and being only in the sickly imagination of the Professor.

He proceeds: “Sir Zafrulla Khan during his long tenure of foreign minister ship misused his official position to install Qadiyanies in superior positions both civil and military'. As a foreign minister it was easy for him to extensively employ Qadiyanies in Embassies of Pakistan located in different foreign countries”.

This is not only false in every particular but is clearly defamatory of a highly respected person well known for his high standard of strict honesty and integrity. The only appointments with which Zafrulla Khan was concerned as foreign minister were appointments to the Foreign Service of Pakistan. As foreign minister he had no concern whatever with any other appointment let alone "superior positions both civil and military". Military appointments were the concern of the Prime Minister himself as defense Minister. All appointments to the Foreign Service were made on the recommendation of the Public Services Commission. Zafrulla Khan did not sanction a single appointment into the Foreign Service unless the candidate was selected by the Public Services Commission and was also recommended by the foreign secretary. We again challenge Prof. Ahmad to cite a single instance of the appointment of an Ahmadi to the Foreign Service who

had not complied with both these condition. As a minister Zafrulla Khan had in his absolute gift two appointments, that of his Private Secretary and his Personal Assistant. Throughout his tenure of office as foreign minister his Private Sectary and his Personal Assistant were both non- Ahmadies. The Professor is himself a bigoted opponent of the Ahmadiyyah Movement and has exhibited his complete lack of integrity and honesty several times in every page of his article. He visualizes Zafrulla Khan and other Ahmadies in the mirror of his own diseased personality. He attributes to them that which he would himself have done in their position. He was at one time adviser to R B Industries, a non-Ahmadi concern in Karachi. He cannot point to a single instance in which he permitted any well qualified Ahmadi to become an employee of that concern. There were several such whose employment he blocked only for the reason that they were Ahmadies. From such a one it would be idle to expect an objective statement with reference to any incident or situation in which Ahmadies might be concerned or involved.

As regards the manner in which Zafrulla Khan carried out his duties as foreign minister of Pakistan it would suffice to draw attention to the high esteem in which he was held throughout “his long tenure of foreign minister ship" by Arab States. We have already mentioned his decoration by President Shukri Quwattali with the highest Syrian Order. His Majesty King Hussein of Jordan invested him with the highest Jordanian Order, the President of Somalia invested him with the highest Somali Order and His Majesty King Hassan of Morocco bestowed upon him the highest Moroccan honor. His Majesty the late King Stud of Saudi Arabia entertained him as his guest when he proceeded to the Hejaz for the performance of Umrah in 1958 and

he was the guest of His late Majesty King Faisal when he went to Haj in 1967.

When beginning with the spring of 1953. the non-Ahmadi Ulema started an agitation against him on the score of his faith he repeatedly offered to resign but the Prime Minister, the late Khawaja Nazim-ud-din, would not accept his resignation as he told him: 'This would amount to my handing over the government to the Mullahs". When Zafrulla Khan found that though opposition to him had largely subsided, his standing as foreign minister might have been compromised in the eyes of foreign diplomatic representatives accredited to Pakistan, he presented his resignation in April 1954 to Muhammad Ali Bogra, the then Prime Minister, who was also must reluctant to accept it. Eventually Zafrulla Khan was elected to a seat on the Bench of the International Court of Justice in October 1954 and thereupon his resignation from the office of foreign minister could no longer be refused. The Ulema must have been greatly relieved and so certainly was Zafrulla Khan. He had held the office of a minister in the government of Pakistan for a period of seven years, a period longer than the tenure of office of any other minister in the Pakistan government. This was all through the sheer grace and mercy of Allah and was not due to any merit possessed by Zafrulla Khan though such merit as he possesses is also a divine bounty for which we are sure he is truly and deeply grateful to his Bountiful Maker.

VI

Prof. Ahmad has been driven to have recourse to all his fictitious and fallacious explanations because of the fundamental error in his thesis that governments or individuals have the power to frustrate divine designs. As we have said earlier such an attitude borders on blasphemy and almost amounts to a denial of God. The fact is not that the Ahmadies are the followers of an impostor and yet flourish because they resort to various unethical practices and policies. The fact is that they flourish because of their recognition of and belief in one who was divinely commissioned to strive for the revival and triumph of Islam in the latter days. Through following his teaching and guidance, which are wholly derived from the Holy Quran and are based on the Sunnah of the Holy Prophet (peace be on him), their minds are enlarged, their intellect is stimulated and illumined and their activities acquire the quality of beneficence. Whereby they are able to establish and maintain communion with their Maker. This has been manifested throughout the history of the Movement and is easily observable by any seeker after truth whose search is inspired by sincerity of motive and is carried out with an unprejudiced mind. Professor Ahmad concedes that though the Ahmadies are "a very small minority in Pakistan yet they have deeply penetrated in walks of life and have become very influential''. His explanation is that this has been achieved through all types of questionable methods, because if he did not say this, his thesis that they are the followers of an impostor would be nullified. We would challenge him to attempt a reconciliation of the following illustration with his basic assumption that the Ahmadies being the followers of an impostor would have been brought to naught had it not been for their clever devices and

crooked ways and misuse of their dishonestly achieved official positions.

In the whole of Pakistan a course in higher physics was offered only by the Punjab University in Lahore. However, in 1972 seven Ahmadi students having pursued a course in higher physics at the Talimul Islam College. Rabwah offered themselves for examination as candidates for the degree of M.Sc. in physics of the Punjab University. All seven of them passed the examination in the first division and one of them not only topped the list of successful candidates in the University but also beat the University record. Here there was no room for any trickery, unfair devices or crooked ways. The examiners were all non- Ahmadies and though of course the teaching and training had been provided by Ahmadies at an Ahmadiyyah Institute. No Ahmadi was in any way connected with the assessment of the academic achievement of the candidates. We would not put it beyond Prof. Ahmad's ingenuity to suggest that this was a pure coincidence. Every intelligent reader will, however, realize that a seven-fold coincidence is not within the range of possibility. But there is more to it than the astounding result achieved in 1972. Since then every candidate sent up from the Talimul- Islam College, Rabwah, for the degree of M.Sc. in higher physics has passed his examination in the first division. This multiplication of coincidences is inconceivable.

Such outstanding success is not the monopoly of the male Ahmadi students. Women Ahmadi students have set up an equally brilliant record over the years since the establishment of the Women's College in Rabwah. They have many times topped the list of successful candidates for the M.A degree of the Punjab University in Arabic. Prof. Ahmad might say that this is due to the fact that Arabic is taught intensively in Rabwah and that non-Ahmadies do not pay such attention to the study of Arabic as do the Ahmadies. This would certainly be a partial explanation, but then observe its implications. Arabic is the language of the Holy Quran and it is incumbent upon every Muslim. Ahmadi and non-Ahmadi alike, to pursue its study with diligence How is it then that the women students from among the followers of an impostor should beat men students from among non-Ahmadies in the matter of the study of a subject of such vital importance to the understanding of the faith of Islam, it is not, however, only in the study of Arabic that such u situation prevails. Ahmadi women students have often topped the list of successful candidates in the degree examinations (B.A. and M.A.) of different universities in Pakistan in subjects like Geography, History, Economics, Psychology, etc... Only a couple of years back an Ahmadi young lady appearing as a private candidate not only stood first in the examination (or the Master's degree in Psychology in the Punjab University but also beat the university record.

In 1973 an Ahmadi young lady stood first in the First Professional Medical Examination of the Punjab University with higher marks than those obtained by any other student in any of the universities of Pakistan.

This year an Ahmadi young lady has stood first in the B.Sc. examination of the Punjab University and has beaten the University record.

All this is by Allah's grace; He bestows it upon whomsoever He wills. Knowledge is divine light and outstanding knowledge is evidence of divine favor. The most outstanding Asian physicist in the present generation is Dr. Abdus Salam. Professor of Theoretic Physics in the Imperial College of Science and Technology in London and Director of the Institute of Theoretic Physics Trieste Italy, an Ahmadi.

VII

We now approach the sanguinary drama enacted in Pakistan during the last seven months of 1974. Prof. Abdul Ghafoor Ahmad depicts the curtain-raiser of this sanguinary performance in the following terms:

"Qadiyanies over-assessed their strength so much so that they attacked and mercilessly beat Muslim students of a Medical College, who were passing by train through Rabwah Railway Station, because they had earlier raised slogans at that place that there can be no prophet after Prophet Muhammad (peace he on him). This incident proved the last straw on the camel's back. All the Muslims of Pakistan stood like a rock and Country-wide demonstrations started demanding that severe action should be taken against persons responsible for the incident and that they would not rest until Qadiyanies were declared non-Muslim".

What was the incident that took place at Rabwah Railway Station which proved to be the last straw on the proverbial camel's back? A group of students of the Nishtar Medical College, Multan, belonging

to the Jamaat-e-Islami decided to travel on 22nd May 1974 from Multan to Peshawar on an excursion by a route which would take them through Rabwah. The fattest and most direct method of travel by railway from Multan to Peshawar would have been by way of Lahore. Why they chose to travel through Rabwah has not been explained, but having regard to the virulent hostility that the Jamaat-e- Islami has throughout entertained towards the Ahmadiyyah Movement, it would be a reasonable assumption that they chose to do *so* because they intended some mischief at Rabwah and they proved this by their conduct. When the train approached Rabwah they started shouting not only Khatam-e-Nabuwat Zindabad (long live the finality of prophet hood) to whish like Ahmadies have no objection whatever and to which they also subscribe, but many highly insulting and provocative slogan also such as: Show us your damsels of Paradise: Let us sample your damsels of Paradise: etc. which they continued to repeat during the stop of the train at the Rabwah Railway Station. When the train moved forward some of them also began to shout that they were returning a week later and would show the Mirzais what they were capable of. It has been alleged that even on this occasion some of them were molested at the railway Station by some Ahmadies, but this is not true Assuming that such molestation had taken place and the students were anxious to avoid any conflict they would on the return journey have travelled via Lahore and thus avoided pushing through Rabwah. They travelled through Rabwah on the 29th May, and shouted slogans of the type that they had shouted in the course of the outward journey. This provoked a disturbance in which eleven students received injuries, all of which were slight and not one of which, according to the Medical

evidence, was grievous. This was the sum total of what has been described by Prof. Ahmad as a merciless beating. Nevertheless we agree with Prof. Ahmad that despite the provocation offered by the students, persons found guilty under the law of causing them injuries should be duly punished. That was all that was needed and was called for. Prof. Ahmad draws a discreet veil over that which followed His complete silence over it betrays that he has deliberately drawn an absolutely false picture of the savage sequel.

As soon as the train arrived at Lyalpur. 25 miles down the line from Rabwah, the students were met by a large welcoming crowd and delivered fiery speeches under a large marquee which had been erected in advance for their reception. On the basis of these speeches practically the whole of the non-Ahmadi press carried lurid and utterly false accounts next morning of the so- called Rabwah incident. It was stated that the students had been mercilessly maltreated at Rabwah Railway Station that some of them had had their eyes gouged out, some bad their hands cut off, etc. and one or two newspapers even alleged that the genitals of some of the students had been ripped away. This initiated a reign of terror against the Ahmadies all over the province. Armed mobs attacked and killed, maimed and wounded Ahmadi men, women and children at various places in the Punjab and the Frontier Province, set fire to their homes and commercial properties on an extensive scale and initiated a severe boycott against the Ahmadies which was earned to extreme lengths in several places making life impossible and unendurable by the Ahmadies. This caused great hardship particularly to women, children and old people.

One most regrettable feature of all this horror was that for a whole fortnight the authorities took no step whatsoever to put an end to or to restrain this violence. At many places, the unruly mobs worked their mischief against the Ahmadies under the auspices of the police and local magistracy. A censorship was damped down on all news of this genocide, but even so accounts of the violent behavior of the crowds filtered through to Ahmadies in various parts of the world who raised a protest against the violence and condemned it with considerable restraint and without any exaggeration of the tragic events.

Here again Prof. Ahmad, while not uttering a single word in condemnation of the savagery and brutality so mercilessly let loose against the Ahmadies. Mostly by or at the instance of the Jamaat-e-Islami has given a wholly untrue account of the Ahmadi protest against it. He observes: “On the International platform Qadiyanies started an aggressive propaganda against Pakistan through Radio, TV and press It was alleged that thousands of Qadiyanies are being killed in Pakistan by fanatics and their property worth billions of dollars is looted, destroyed and set on fire. This propaganda was absolutely baseless and was launched to pressurize Pakistan from outside '. We again challenge the learned Professor to cite evidence of the allegations by Ahmadies that “thousands of Qadiyanies had been killed” and their properties worth billions of dollars" had been destroyed.

The fact is, and even official accounts have admitted, that as many as at least forty five Ahmadies were killed and a large number were wounded and numerous properties, residential and commercial, belonging to Ahmadies were burnt down or

destroyed the value of which ran into millions of rupees (roughly ten Rupee equals one dollar).

According to Prof. Ahmad nothing at all had occurred and any report of killings, maiming, wounding and burning of properties was “absolutely baseless”. One wonder whether the mendacity of the Professor brooks any limit whatsoever.

On this matter also he contradicts himself and is more emphatically contradicted by the facts. He draws attention to the affirmation that the resolution of 7th September 1974 makes to the effect “that the life, liberty, property, honor and fundamental rights of all citizens of Pakistan irrespective of the community to which they belong shall be fully protected and safeguarded", and adds that the Muslims of Pakistan “large-heartedly provided full protection to Qadiyanies which they enjoy as a non-Muslim minority. Not a single untoward incident occurred anywhere in Pakistan after that date". This is a clear admission that “untoward incidents’' had occurred in Pakistan before the passing of the resolution and that, therefore, the protest raised against them across the world by Ahmadi communities strung around the globe was not as the Professor has described it, “absolutely baseless. His second statement that “not a single untoward incident occurred anywhere in Pakistan” after the date of the resolution, namely 7th September 1974 is equally false.

On the 3rd October, 1974 one house and fifteen shops in Kunri (Sind) belonging to Ahmadies were looted and burnt and Hamid Ahmad an Ahmadi employee of the Commerce Bank Kunri was shot dead.

On 5th October 1974 thirteen houses and nine shops in Sargodha (Punjab) belonging to Ahmadies were looted and burnt to the ground. The Ahmadiyyah mosque in the civil lines of Sargodha was looted and burnt down. The trees standing in the compound of the mosque were cut down. All this continued through several hours within the view of the police who made no effort to stop or restrain this unbridled violence. During the whole of this period his Excellency Mr. Hanif Ramey Chief Minister of the Punjab, was present in Sargodha and took no step to direct the police to carry out their duty of restoring order in the town. The Sargodha fire brigade made no effort to put out the conflagration.

On 6th October the clinic of Dr. Abdul Rashid Ahmad in Bhalwal (Punjab) was attacked, its fittings and furniture were taken out of the clinic and were set on fire and the clinic itself was burnt down. These are specimens of the "full protection" that the “Muslims of Pakistan” according to the Professor "large heartedly provided to Qadiyanies after the passing of the resolution of 7th September'

VIII

We do not wish to make any comment on the proceedings of the National Assembly of Pakistan which culminated in the passing of the resolution of 7th September 1974, as the proceedings were held in camera and it is not known what took place during those proceedings. As Prof. Ahmad has indicated, the Head of the Ahmadiyyah Movement, Sahibzada Mirza Nasir Ahmad Sahib, was examined at length before the Assembly and it is much to be hoped that a verbatim account of his statement will be published as early as possible to enable everyone to understand the Ahmadiyyah point of

view on matters on which the Head of the Movement was invited to express his ideas.

In the words of Prof. Ahmad: According to the requirement of the resolution adopted by the National Assembly on 7th September, 1974, "a bill was passed by the Assembly the same day making two important amendments in the constitution of the Islamic Republic of Pakistan. Firstly, all followers of Mirza Ghulam Ahmad, whether belonging to Qadiyani group or Lahori group, have been constitutionally declared a non-Muslim minority in Pakistan. Secondly, a new clause has been inserted in (the Constitution saying that whosoever does not believe in the absolute and unqualified finality of prophet hood of Prophet Muhammad (peace be on him) is not a Muslim. The Assembly also resolved unanimously to make a suitable amendment in the Pakistan Penal Code to the effect that a Muslim shall be liable to punishment if he is found professing or propagating against the concept of the finality of the prophet hood of Prophet Muhammad (peace be on him).

Prof. Ahmad complains that "to the surprise of Muslims", the head of the Ahmadiyyah Movement "sharply reacted to this resolution. While delivering the Khutba before Jumma prayer in Rabwah he openly declared that Qadiyanies refuse to accept the decision made by the Parliament of Pakistan". In giving vent to this grievance Prof Ahmad betrays a degree of inconceivable naiveté. Did he really expect that the Head of the Ahmadiyyah Movement, as leader of a community which is inspired by passionate devotion to the teachings, values and ideals of Islam, should have welcomed enthusiastically a pronouncement to the effect that (they are all non-Muslims? Should he also have welcomed jubilantly the decision to amend the Pakistan

Penal Code to the effect that a Muslim shall be liable to imprisonment for a number of years, if he professes or propagates a view on the concept of the finality of the Prophet hood of Muhammad (peace be on him) different from that which Prof. Ahmad holds? Of course the head of the Ahmadiyyah Movement and all members of the Movement are in total disagreement with the views set forth in the resolution and regard them as obnoxious to the Holy Quran and the Sunnah of the Holy Prophet Peace be on him).

Prof. Ahmad has also made it a matter for grievance that the Head of the Ahmadiyyah Movement "boosted the morale of Qadiyanies by saying that in the following month of January or February they will receive some good news which pleases them". Had the Head of the Ahmadiyyah Movement had reason to make such an announcement, no objection could have been token to it, but in fact no such statement was made by him. This is another fanciful fabrication of Prof. Ahmad. The only reference that the Head of the Ahmadiyyah Movement has made to the months of January and February in the context of the resolution of 7th September, 1974, was to the effect that he had the resolution under consideration and would not be able to express his detailed views on different aspects of it till January or February, 1975.

Another enormity that the learned Professor has perpetrated with reference to the proceedings before the Assembly is that he affirms he has "reliably learnt that" the Ahmadies "spent millions of Rupees to bribe members of the National Assembly". The Professor has not stated whether as a member of the National Assembly he himself was approached and was offered a bribe and if so who approached him and what was the amount of the bribe offered to him? The statement that he has made constitutes gross defamation of his colleagues in the National Assembly. Those who accepted a bribe in return for not voting for the resolution and then did not vote for the resolution were guilty of palpable dishonesty in the discharge of their duties as members of the National Assembly and forswore themselves by acting contrary to their oath as members of the Assembly. Those who accepted a bribe and then voted in support of the resolution were not only dishonest but were also cheats. What a spectacle is here presented by the Professor for the scorn of the world'

The truth of the matter is that the resolution of 7th September, 1974 in which Prof. Ahmad appears to take so much pride amounts to a glaring contravention of a fundamental commandment of the Holy Quran:

"There shall be no compulsion in religion, for guidance

And error have been clearly distinguished. (2: 257)

It also amounts to a repudiation of the fundamental human right of freedom of conscience, and as we have already pointed out it contravenes Article 28 of the Constitution of Pakistan.

In pursuance of a direction contained in that resolution the National Assembly of Pakistan has now pending before it a bill seeking to amend the Pakistan Penal Code so as to make the profession or propagation of the Ahmadiyyah concept on the finality of the prophet hood of Muhammad (peace be on him) an offence punishable with imprisonment which might extend to seven years. If this does not amount to a complete negation of the fundamental human right of freedom of conscience and of the guarantee contained in Article 20(a) of the constitution of Pakistan what does it do?

If the bill is passed, as it has been reported on by the Standing Committee of the National Assembly to which it had been committed for consideration, what will be the situation with which the Ahmadies will be faced in Pakistan? Presumably every Ahmadi would be liable to be convicted of this new and extraordinary offence and could be sent to jail for a term of seven years. But that would not be the end of the matter. When such a one emerges from jail after serving the sentence imposed upon him. He would still profess the same doctrine and would be liable to be prosecuted again and to be sent back to jail; so that in effect every Ahmadi in Pakistan would be liable to be sent to jail time after time and to pass the rest of his life in prison. That is the type of mischief that lies at the bottom of any attempt at regulating human conscience by legislation. A belief sincerely held would not be abandoned because the holding of it has been declared to be an offence, so that by virtue of such legislation a doctrine could become a continuing offence attracting perpetual Imprisonment. Nor could it be urged that once an Ahmadi had been sentenced in respect of such an offence and had duly served his sentence he would then he free to profess, openly the very doctrine in respect of which

he had been sent to jail, for every lime he made a profession of it he would be guilty of a fresh offence. Any other interpretation of the law would amount to upholding the position that once an Ahmadi had been punished he would then be free to profess the doctrine the holding of which had been declared an offence. This would reduce the law to a patent absurdity.

IX

Where do we stand? A section of those who think alike with Prof. Abdul Ghafoor Ahmad have used every weapon in their armory to destroy the Ahmadies and to stop the further spread of what they consider a dangerous here say in Islam. They deliberately provoked the incident of Rabwah Railway Station on 29th May, 1974. They grossly exaggerated and misrepresented it in the press, in accordance with a preconceived plan to rouse the unruly elements into undertaking a campaign of genocide, particularly economic genocide, against the Ahmadiyyah Community. They embarked upon the campaign and pursued it ruthlessly, killing, maiming and wounding men, women and children and burning residential and commercial properties on a large scale. This was followed by a severe boycott of Ahmadies in many places, the intensity of which made life unendurable for such Ahmadies as were subjected to it. While all this was in progress the authorities not only turned a deaf ear and a blind eye to that which was happening under their very noses, in many instances the police encouraged the law breakers to continue their nefarious activities unchecked and unrestricted and to work their vicious will on helpless Ahmadies. When the authorities, after a lapse of a fortnight, did rouse themselves to a halfhearted performance of their duties the slaughter and the conflagration were soon reduced

to odd instances of violence, though the boycott continued in its intensity till the end of the year and has not yet been altogether abandoned in some places.

Not one of the perpetrators of all these horrors has been arrested or put on trial. This is an even greater default on the part of the authorities that their supine attitude during the reign of terror.

Prof. Abdul Ghafoor Ahmad has argued that the founder of the Ahmadiyyah Movement Mirza Ghulam Ahmad, escaped the fate of an "impostor" announced in the Holy Quran (69: 45-48) because of the full protection extended to him by the British and that the Ahmadiyyah Movement has continued to flourish by virtue of the adoption of several clever devices and dishonest tricks by the Ahmadiyyah community as a whole. The British disappeared from the scene 28 years ago. All the supposed devices of the Ahmadies have been fully exposed by Prof. Ahmad. They have been subjected to the utmost savagery and brutality *of* unruly mobs. They have been the victims of a rigorous regime of boycott in many places and today they have emerged from all their scaring experiences larger in number, stronger in every respect and more eager and determined to uphold the beneficent values which they had adopted and to which they are committed. Even the threat of legislation which would make every one of them liable to a substantial term of imprisonment has not served to cheek the flow of new adherents into the community. Indeed, this stream of new adherents has run progressively faster since the reign of terror was let loose on 30th May 1974.

In all this, there is much food for thought for Prof. Abdul Ghafoor Ahmad and those of his way of thinking, the basic question is, as he himself posed it in his article under examination. Whether the Founder of the Ahmadiyyah Movement was or was not righteous in his claim, however it might be defined. Fundamentally his claim was that he was divinely inspired and commissioned for the revival of Islam. There is no half-way house about such a claim, it can only be either true or false. It can be tested by the application of the various criteria laid down in the Holy Quran for distinguishing between a true and *a* false claimant of revelation. We would respectfully invite Prof. Ahmad and the sober minded serious seekers after truth among those who are of his way of thinking to apply those criteria in a spirit of sincerity and earnestness to Mirza Ghulam Ahmad in order to determine the truth or falsity of his claim.

While doing this they must acknowledge that the absolute truth is known only to God The All-knowing, the All-Seeing, the All-Hearing and the Almighty. Therefor a search after truth in order to be fruitful must be accompanied with humble, sincere, earnest supplication to the Divine for guidance. Mirza Ghulam Ahmad claimed to have come from God. Anyone seeking in all sincerity to come to a decision with regard to his claim must be prepares to humbly and earnestly supplicate the Almighty; Lord, Thou alone knowest whether this man was true in his claim, that he was commissioned by Thee to bring about a revival of Islam in this age. Thou hast all knowledge and I lack knowledge, therefore do Thou of Thy grace and mercy guide me aright in this vital matter. If this claimant has put forward his claim under Thy direction and the guidance that he has proclaimed is Thy guidance then do thou open my heart to the acceptance of him and his teachings and do not of Thy grace and mercy keep me away from

them. All I seek is Thy pleasure. All I wish to do is I Thy will. My soul seeks Thy guidance and is ready and determined to do all that which is Thy will and pleasure. I hereby undertake to proceed as Thou of Thy grace and mercy might direct me. If on the other hand, this man was an impostor and put forward all that he proclaimed out of his own will and pleasure without Thy approval, then do Thou guide me aright and save me from and safeguard me against falling a prey to his wiles and cunning devices for Thou hast All-Knowing and All-Power.

This cannot prove a futile exercise for there is the divine promise:

"We will surely guide in Our WAYS those who strive

after us. Verily Allah is with the benevolent". (29: 70)

Such a supplication should be continued for at least forty days.

Here there is no trick, no hidden cunning design. Human judgment is liable to err. Divine judgment is free from error and is the only sure guide. He who persists in following his own judgment and dare not commit himself to the judgment of God proves himself arrogant and is surely headed towards frustration and ruin.

The challenge of Qadianism

This is the title- of a pamphlet by Mr. Mazhar Siddique. Apparently this pamphlet was written some time back and was published in Pakistan, but it has been re-issued in England by the United Kingdom Islamic Mission. There is very little that is new in this pamphlet which would call for comment by us inasmuch as the main allegations, most of them fantastic misrepresentations, have been dealt with in some of our recent issues, and we do not feel called upon to cover the ground over again, at least in any detail.

With regard to his outrageous fantasies, it would be enough to draw attention to one instance as a specimen. In summarizing the claim of Mirza Ghulam Ahmad, the Founder of the Ahmadiyyah Movement. Mr. Mazhar Siddique delivers himself of the following enormity: “In less guarded momenta he even claimed to be God. The incarnation of God: and at least once, that he was the father of God”. These absurdities do not stand in need of any refutation. It would be enough to ask that had these been part of the claim of the founder of the Movement, would any sane person Muslim or non-Muslim, have paid the least attention to him? He would have been condemned out of hand as being out of his mind. That his following today drawn from among Muslims alone runs into millions is the strongest refutation of the absurdity which Mr. Mazhar Siddique has perpetrated out of the venom of his bigoted mind. We venture to submit that any impartial observer would concede that on the average an Ahmadi is certainly not less intelligent than an average non-Ahmadi. How it is then that such a large section from among intelligent Muslims should have sworn spiritual allegiance to one who according to Mr. Mazhar Siddique had claimed to be God and even the father of God!

Mr. Mazhar Siddique then goes on to hark upon the interpretation of the expression *Khataman-Nabiyyeen* (verse 41 of Chapter 33 of the Holy Quran). He translates it as the seal of the Prophets and interprets the word 'seal' as meaning the last of the Prophets. We are in complete agreement with him that the meaning of the expression is the 'seal of the Prophets', and subject to an explanation, we also agree that among other connotations seal might also connote the last of the Prophets?. For the explanation of this expression, it is enough to cite the Holy Prophet himself peace *be* on him). The Holy Prophet (peace be on bin) is reported in the Hadith as having said:

"I am the fast of the Prophets and this my mosque is the last of the mosques".

It is obvious that the expression "last" has the same connotation when applied to Prophets as it has when applied to the mosque. Whatever that connotation might be. It cannot possibly be that no mosque was to be or would be built after the mosque of the Holy Prophet (peace be on him). It is in this manner that several revered divines have interpreted the expression "last Prophet" as applied to the Holy Prophet peace be on him): among them are Imam Muhammad Tahir Guajarati, the renowned scholar. Mohiyuddin Ibn Arabi, Imam Ali Al-Qari etc. Obviously the Holy Prophet (peace *be* on him) could not have meant that no one from among his followers would ever be raised to the spiritual status of a Prophet, for on the demise of his son Ibrahim, he said: Had he lived, he would have been a true Prophet. With regard to Abu Bakr he said: "Abu Bakr is the most exalted person of this Ummah except any who might be a Prophet". The Holy Prophet (peace be on him) was the last Prophet in the sense that there could be no Prophet after him who would alter

or abrogate his teachings. A Prophet from among his righteous followers, wholly devoted to him and committed to the revival of Islam in its original purity as taught by the Holy Prophet (peace be on him) and practiced by him. Without (he least departure from it in either respect would not be *another* Prophet but would be spiritually completely identified with the Holy Prophet (peace be on him).

Mr. Mazhar Siddique betrays his extreme bias against the Founder of the Ahmadiyyah Movement when he charges him with “low moral character and obvious mental infirmity”. We do not know what the source of his information is, but charity demands that we should pray: “May Allah of His mercy and grace forgive his temerity in making these wholly unfounded charges”. All those who have had an opportunity of been in contact with the Founder of the Ahmadiyyah Movement are unanimous in affirming that he was a person of the highest moral integrity and possessed with the keenest intelligence

Next Mr. Mazhar Siddique attacks the Founder of the Ahmadiyyah Movement for his having proclaimed that rebellion was not permissible against a government established by law as was the case with the British in India, who did not in any way limit the religious freedom of the Muslims. This is the doctrine of the Holy Quran. Islam does not permit aggression: *Permission to fight is granted to those against whom war is made, because they have been wronged. And Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly and because they affirmed.*

"Our Lord is Allah. (22: 40-41)

This is reinforced:

“Fight in the cause of Allah against those who fight against you, but transgress not, surely Allah loves not the transgressors'(2: 191)

This is fundamental.

Those who condemn the Founder of the Ahmadiyyah Movement for having taken a clear stand on the basic doctrine of the freedom *of* conscience.

"There shall be no compulsion in religion for guidance and error have been clearly distinguished". (2: 257): are guilty of self-condemnation. They proclaim that resort to force is an obligation even against a government which does not in any way restrict religious freedom and yet they and their divines, if there were any of their way of thinking, never raised the standard of rebellion against the British for nearly a century after the British power had been consolidated in India in 1858, Nor has their doctrine of the use of the sword in the cause of religion been adopted by Muslim states of this era.

With regard to the setting up of Pakistan, Mr. Mazhar Siddique has been equally guilty of gross misrepresentation with regard to the stand and effort of the Ahmadiyyah Community and their leader. In this context we would draw attention to the article “Pakistan Movement and the part played by the Ahmadiyyah Movement; published in April and May, June 1974 issues of the *Muslim Herald.* The only comment that we would add is that Mr. Mazhar Siddique has here also been guilty of bare-faced falsehood with regard to the dispute before the Boundary Commission. He observes: “The dispute was regarding some border district in which the claim of the Muslims

to be in a majority in a few districts—the criterion of inclusion in Pakistan was disputed by the Hindus. The Qadiyanies threw their weight on the side of the Hindus. This is the exact opposite of the truth. The Ahmadies made a strong representation to the Boundary Commission that the Gurdaspur District (in which Qadian is situated) was a Muslim majority district contiguous to other Muslim majority areas and that it must, therefore, be included within Pakistan, it was against their strong representations, both written and oral, that the greater part of the Gurdaspur District (including Qadian was in the Award allotted to India.

In this context Mr. Mazhar Siddique has been most unjust to Sir Zafrulla Khan and it would be enough in that connection to remind him that Mr. Justice Muhammad Munir, a member of the Boundary Commission subsequently Chief Justice of Pakistan). President of the Court of Inquiry into the Punjab disturbances of 1953 observed in the Report of the Court of Inquiry (p. 197):

"Vile and unfounded charges have been levelled against the Ahmadies that the District of Gurdaspur was assigned to India by the Award of the Boundary Commission because of the arguments addressed by Chaudhary Zafrulla Khan who had been selected by the Quaid-e-Azam to present the case of the Muslim league before the Commission But the President of this Court, who was a Member of that Commission, considers it his duty to record his gratitude to Chaudhary Zafrulla Khan for the valiant fight he put up for Gurdaspur. This is apparent from the record of the Boundary Commission which anyone who is interred may see. For the selfless services rendered by him to the Muslim Community it is shameless ingratitude for anyone to refer to Chaudhary Zafrulla Khan in the manner in which he has been referred to by certain parties before the Court of Inquiry".

Under the caption "Qadiyani Machinations in Pakistan", Mr. Mazhar Siddique carries on in the same vein as in other parts of the pamphlet. He seems to believe that falsehood multiplied by falsehood through some process of alchemy somehow becomes truth. It would be profitless to take up each of his allegations to demonstrate their character as half-truths, fantasies and gross misrepresentations. Every intelligent reader of his pamphlet is bound to adjudge it as a web woven almost entirely of false hoods and half-truths. Here is an illustration.

Referring again to Sir Zafrulla Khan he observes: "His reasoned presentation of the Palestine question impressed many Muslims and won him a good deal of respect. It is however, not known to those people that the same Zafrulla Khan was responsible for the appointment of a Jew to the key position of Joint Secretary in his own Ministry the Ministry of Foreign Affairs. This was a country where the Jews do not form even 0.1% of the population".

Mr. Mazhar Siddique has here obviously in mind the appointment as Joint Secretary in the Ministry of Foreign Affairs of Mr. Assad Weiss, a sincere and zealous Muslim by faith, though racially a Jew. He was married to an Arab Muslim lady and had one grown-up son. lie had given a fascinating account of the process through which he had been attracted to Islam and had finally accepted it in his famous book The Road to Mecca', which became a best-seller. He had spent a number of years in the Arab countries of the Middle East and was well- known and was much liked in them after his resignation from the Foreign Service of Pakistan, he settled down in Morocco, where we believe he still resides. He translated the Holy Quran into English,

the first volume of which was printed in Mecca and was published from Mecca Sir Zafrulla Khan had little to do with his appointment as Joint Secretary in the Ministry of Foreign Affairs, as the Prime Minister was keen on his appointment and Sir Zafrulla Khan fell into line with the Prime Minister. He was not appointed as a representative of the small Jewish Community in Pakistan as he was a Muslim and therefore could not in any sense represent the Jewish Community

What Mr. Mazhar Siddique is naturally unable to reconcile himself to is the zeal with which members of the Ahmadiyyah Community seek to conform in every aspect of their lives to the ideals and values of Islam. This activity is most objectionable in the eyes of Mr. Mazhar Siddique and those of his way of thinking on account of the doctrinal differences that divide them from the Ahmadies. To the Ahmadies this is the whole *raison deter* of their very existence and they, therefore, pursue it with zeal and diligence. Islam is a missionary faith and every true Muslim must be a missionary of the values inculcated by Islam. Under the constitution of Pakistan every citizen, Muslim and non-Muslim alike, has “the right to profess, practice and propagate his religion”. The constitution makes no distinction between Muslim and non-Muslim in that behalf. If Mr. Mazhar Siddique and those of his way of thinking take exception to certain aspects of Ahmadi doctrine and belief. They should seek to counter Ahmadi missionary' activity m accord with the direction of the Holy Quran:

*Call unto the way of thy Lord with wisdom and goodly exhortation, and contend with them on the basis of that which is best. Thy Lord knows best those who have strayed away from His path and He knows best those who are rightly guided. (*16*:* 126*)*

The one essential condition is that they must make sure of their facts and should not have recourse to and place their reliance half-truths, miss-statements and fabrications.

There is one statement in the pamphlet with which we find ourselves in entire agreement, and that is: “Mirza Ghulam Ahmad w*as* conscious that if a man claims to have received revelation from God, there could be only two alternatives. Either the claim was true and in that case it was incumbent on people to accept the claim and follow him: or else the claim was false, and the man was an impostor and ought to be rejected. That is the crux of matter, and that being so. One must seek for some criterion with respect to it in the Holy Quran. It has throughout been agreed that the Holy Quran furnishes the relevant criterion in the following verses:

"Had he fabricated any saying and attributed it to us, We would surely have seized him by the right hand and then surely We would have severed his large artery and not one of you could have kept Us from it”. (69: 45.48)

Mirza Ghulam Ahmad claimed to be a recipient of divine revelation throughout the period 1882-1908. A matter of 26 years, He not only flourished himself and left behind him a thriving community but the community has progressively marched forward from success to success. That is a situation which an impostor, however clever, could not have created for himself and for his followers, for an impostor defies God and no one who defies God can get away with it and escape Divine wrath.

There is another criterion to which we would draw the attention of Mr. Mazhar Siddique and those of his way of thinking. According to them Ahmadiyyat, far from being the only true version of Islam as claim by its Founder and as sincerely believed in by his followers, is

only a bundle of falsehoods. How is it then that through the humble efforts of the members *of* the Ahmadiyyah Movement? God of His grace and mercy, has enabled large numbers of non-Muslims to accept Islam and to become humble and faithful followers of the Holy Prophet Muhammad (peace be on him) and instead of thinking ill of him and reviling him as they were wont to do before becoming Muslims, they now occupy themselves with calling down blessings upon him with the utmost devotion and love? Surely this could not be the achievement of the followers of an impostor and is all the more striking when compare this achievement with the failure of the hundreds of millions of non-Ahmadi Muslims with their enormous resources to achieve anything comparable in that regard.

There is also a third method of approach. Mirza Ghulam Ahmad claimed to have been raised by God for the revival of Islam and its domination over other faiths. The only true arbiter of that claim is God Himself. We respectfully invite Mr. Mazhar Siddique and those who think alike with him to supplicate the Divine, humbly, earnestly and repeatedly over a period of time which should not be less than forty days in an absolutely pure minded attitude that God, of His grace and mercy, might reveal to them the truth with regard to the claim of Mirza Ghulam Ahmad. This is a matter of tremendous importance for the future of Islam and of mankind. It would be well-worth their putting forth their most sincere efforts to arrive at the truth, not through their own limited judgment, faulty reasoning and unreliable data, but through the judgment of God. They have made every effort to arrest the progress of Ahmadiyyat, and whatever their proclamations to the contrary, they have achieved no success. If they turn humbly to God and surrender completely their judgment and their reasoning to His judgment, and His will, He will surely lead them

to the truth, illumine their intellect, satisfy their hearts and enable them to arrive at the right judgment, that is to say, bring them to the fountain of truth from which they could drink their fill and thus become a beneficent source of the propagation of truth, to the glory of God and the honor of His beloved Prophet Muhammad, the Khataman-Nabiyyeen (the peace and blessings of Allah be upon him.